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CHAPTER 2 - ISA 24:1-23: A COMPARISON

24:1

MT:	הנה יהוה בוקק הארץ ובולקת ועוה פניה והפיץ ישביה
Trans.:	“Soon, Yahweh is about ¹ to lay waste ² the earth and to devastate it and to distress its face and to scatter its inhabitants.”
LXX:	ἰδοὺ κύριος καταφθείρει τὴν οἰκουμένην καὶ ἐρημώσει αὐτὴν καὶ ἀνακαλύψει τὸ πρόσωπον αὐτῆς καὶ διασπερεῖ τοὺς ἐνοικοῦντας ἐν αὐτῇ
NETS:	“Look, the Lord is ruining the world and will make it desolate, and he will uncover its surface and scatter those who dwell in it.”
LXX.D.:	“Siehe, der Herr zerstört die bewohnte Welt bis auf den Grund und wird sie zur Einöde machen und ihr Antlitz <i>bloßlegen</i> und die zerstreuen, die in ihr wohnen.”

The phrase ἰδοὺ κύριος καταφθείρει τὴν οἰκουμένην relates to הנה הארץ יהוה בוקק הארץ. It has been suggested that the lexeme ἐρημώω, rather than καταφθείρω, translates בוקק here.³ This proposal must be rejected due to a lack of evidence for the equivalence ἐρημώω/בוקק in the LXX. Besides, the use of the cognates φθορά/φθείρω for בוקק [2x] (cf. Isa 24:3) indicates

¹ G. B. Gray (*A Critical and Exegetical Commentary on the Book of Isaiah 1-27* [ICC, 15; Edinburgh: T & T Clark, 1980] 408) correctly argued that the participle attached to the particle הנה denotes the immediate future. See also IBHS, 627, § 37.6f; J. N. Oswalt, *The Book of Isaiah: Chapters 1-39* (NICOT; Grand Rapids, Mich.: Eerdmans, 1986), 444. H. J. Bosman and H. W. M. van Grol's translation (“Annotated Translation of Isaiah 24-27,” in *Studies in Isaiah 24-27: The Isaiah Workshop - De Jesaja Werkplaats* [eds. Annemarieke van der Woude et al.; OtSt 43; Leiden: Brill, 2000] 4) rightly expresses the immediate future idea of Isa 24:1a as “YHWH is about to.” For syntactical constructions composed of the particle הנה together with participles in Isa, see Isa 3:1; 10:33; 22:17; 26:21; and 39:6.

² cf. HALOT, 1:150.

³ cf. das Neves, *A Teologia da Tradução Grega*, 64.

that καταφθείρω is linked to בקק in 24:1.⁴ Excepting Isa 24:1, 3, בקק appears only once more in Isa 19:3, where it was translated with ταραύσσω “to stir, set in motion.” In the rest of the LXX, σφάζω “to slaughter” (Jer 19:7), λυμαίνομαι “to cause or inflict serious harm and damage to” (Jer 51:2 [28:2]), and ἐκτινάσσω “to shake out” (Nah 2:3 [2x]) all translate בקק. On the other hand, καταφθείρω is used in LXX Isa as a translation of חבל “to destroy” in Isa 10:27; 13:5; 32:7. Both the equivalence καταφθείρω/חבל and the variety of lexemes used for בקק in both LXX Isa and LXX as a whole suggest the translator’s pick of καταφθείρω is striking (cf. part 2 below).

The use of the lexeme οἰκουμένη for ארץ deserves comments. Excluding Ps 72:8, this equivalence occurs almost solely in LXX Isa (cf. Isa 10:23; 13:5, 9; 14:26; 23:17; 24:1; 37:16, 18).⁵ Besides, γῆ “land” is the usual rendition of ארץ in LXX Isa (cf. e.g., 24:3, 4, 5, 6). Contrarily, οἰκουμένη frequently stands for תבל in both LXX Isa (cf. Isa 13:11; 14:17; 24:4; 27:6; 34:1) and the rest of the LXX. The rarity of the equivalence οἰκουμένη/ארץ begs the question as to why the translator decided to employ οἰκουμένη in Isa 24:1.⁶ It has been argued that the translator used γῆ/οἰκουμένη in Isa 24-27 without any difference in meaning.⁷ Whether that was the case or not will be discussed further in part 2 below.

The sentence καὶ ἐρημώσει αὐτήν “and he will lay it waste” translates ובולקה “and he will destroy it.” The verb בלק appears only here and as a substantivized participle in Nah 2:11. The equivalence

⁴ cf. HRCS, 2:747; T. Muraoka, *A Greek ≈ Hebrew/Aramaic Two-Way Index to the Septuagint* (Peeters: Louvain, 2010), 66.

⁵ cf. das Neves, *A Teologia da Tradução Grega*, 64. He inadvertently included Prov 8:31 as another example of the equivalence οἰκουμένη/ארץ. However, Prov 8:31 reads תבל instead of ארץ.

⁶ In contrast to MT/4QIsa^c, 1QIsa^a reads אדמה instead of ארץ. 1QIsa^a’s divergent reading has, however, no bearing on whether οἰκουμένη reflects a *Vorlage* that read אדמה. The reason being that οἰκουμένη never renders אדמה in the whole of the LXX. In addition, the remaining textual witnesses all support MT. See Targ. (ארעא), Pesh. (ܐܪܥܐ), and Vulg. (*terram*).

⁷ cf. Liebmann, “Der Text,” 40.

19; Jer 27:11; 31:24; 49:1). In comparison, *κατοικέω* renders *ישב* 22 out of 472x in the LXX (cf. Isa 6:11; 9:1; 10:13, 24, 31; 12:6; 13:20; 20:6; 23:18; 24:5, 6; 32:16, 18; 40:22; 42:10, 11[2x]; 44:26; 45:18; 49:19, 20; 51:6). In LXX Isa 24, *ἐνοικέω/κατοικέω* both stand for *ישב*. Did the translater differentiate between *ἐνοικέω/κατοικέω* in his translations of *ישב*? Did he use them as synonyms? Or are the uses of *ἐνοικέω/κατοικέω* for *ישב* simply the result of an erratic, on the spot translation of *ישב*? These questions will become clearer later in part 2 below.

24:2

MT:	והיה כעם ככהן כעבד כאדניו כשפחה כגברתה כקונה כמוכר כמלוה כלוה כנשה כאשר נשא בו
Trans.:	“The same fate will happen ¹¹ to people and priest, servant and his masters, female slave and her mistress, buyer and seller, to the loaner as well as to the one taking a loan from him.”
LXX:	καὶ ἔσται ὁ λαὸς ὡς ὁ ἱερεὺς καὶ ὁ παῖς ὡς ὁ κύριος καὶ ἡ θεράπαινα ὡς ἡ κυρία ἔσται ὁ ἀγοράζων ὡς ὁ πωλῶν καὶ ὁ δανείζων ὡς ὁ δανειζόμενος καὶ ὁ ὀφείλων ὡς ὃ ὀφείλει
NETS:	“And the people shall be like the priest, and the servant like the master, and the maid like the mistress; the buyer shall be like the seller, and the lender like the borrower, and the creditor like the one to whom he owes.”
LXX.D.:	“Und das Volk wird sein wie der Priester und der Knecht wie <i>der</i> Herr und die Magd wie <i>die</i> Herrin; wer kauft,

¹¹ Joüon-Muraoka, 605 § 174i indicated that comparative clauses using the combination $\text{כ} \dots \text{כ}$ convey the idea that the two clauses under question “are declared identical in some regard” and not that the first clause is the same as the second or vice-versa. Thus, the meaning of Isa 24:2, claimed Joüon-Muraoka, is that “the same end will await people and priests, slaves and masters...” and not that “the people will be like the priest, the servant like his master...” as NAS translates. According to *IBHS* (203 § 11.2.9b), the comparative use of the preposition כ in Isa 24:2 expresses an agreement of “*correspondence* or identity” (its italics) between the clauses compared in contrast with “*agreement in kind*” (its italics), which is another possible use of the preposition כ . NAS’ translation has inadvertently understood the use of כ in Isa 24:2 as one expressing “agreement in kind” instead of “agreement of correspondence or identity.”

wird sein wie der, der verkauft, und wer verleiht, wie der, der entleiht, und wer Schulden *hat*, wie der, dem er *schuldet*.”

LXX presents minor differences from MT. In the first half of the verse, it does not attest to the pronominal suffixes in MT. It has been suggested that the translator’s *Vorlage* already lacked the pronominal suffixes in “lord” and “mistress.”¹² However, that proposal is unlikely as the ancient witnesses are in line with MT.¹³ Further, the translator turned the last sentence of the Hebrew around. Whereas MT reads “the one who lends like the one who takes a loan from him,” LXX has “the creditor like the one to whom he owes.” Ottley rightly indicated that a paraphrase here “was almost a necessity.”¹⁴ Finally, the second occurrence of ἔσται has no counterpart in MT.

24:3

MT:	הבוק תבוק הארץ והבוז תבוז כי יהוה דבר את־הדבר הזה
Trans.:	“The earth certainly will be laid waste and certainly will be plundered because Yahweh spoke this word.”
LXX:	φθορᾶ φθαρῆσεται ἡ γῆ καὶ προνομῆ προνομευθήσεται ἡ γῆ τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα
NETS:	“The earth shall be ruined with ruin, and the earth shall be plundered with plundering, for the mouth of the Lord has spoken these things.”
LXX.D.:	“Die Erde wird ganz vergehen, und <i>die Erde</i> wird gänzlich geplündert werden; denn <i>der Mund</i> des Herrn hat dies gesprochen.”

As indicated in the discussion of 24:1 above, Isa 24:1, 3 are the only places where the cognates καταφθείρω/φθείρω/φθορά occur in place

¹² cf. Liebmann, “Der Text,” 212.

¹³ cf. 1QIsa^a (כעבד כאדוניו כשפחה כגברתה), 4QIsa^c (כעבד כאדוניו), Targ. (עבדא כריבוניה אמתא כמרתה), Pesh. (עבדא אֲדֹנָיָהּ כְּגִבְרַתָּהּ), and Vulg. (*et sicut servus sic dominus eius sicut ancilla sic domina eius*).

¹⁴ Ottley, *Isaiah*, 2:221.

of בַּקֶּק.¹⁵ As for the translation of inf. + finite verb (2x), the translator employed the usual noun + cognate verb construction, which occurs eight times in LXX Isa as opposed to part. + verb, appearing only three times in the same book.¹⁶ The equivalent προνομεύω/בזז appears three more times in LXX Isa (cf. 11:14; 42:22, 24) and several times in the rest of the LXX (cf. Num 31:9, 32, 53; Deut 2:35; 3:7; 20:14; Josh 8:2, 27; 11:14; Jer 30:16). Ἡ γῆ has no counterpart in MT. More will be said about this plus in part 2 below.

Στόμα lacks an equivalent in MT.¹⁷ It has been suggested that either פה “mouth” stood in the translator’s *Vorlage* or that στόμα resulted from a double translation of כִּי, which would also have been read as פִּי.¹⁸ As the expression στόμα κυρίου ἐλάλησεν appears also in Isa 1:20; 58:14 to render כִּי יְהוָה דָּבַר, it is better to see στόμα in both 24:3; 25:8 as the translator’s own insertion in analogy with the Hebrew and the Greek of Isa 1:20; 58:14.

Ταῦτα “these things” stands for אֶת־הַדְּבָר הַזֶּה “this word.” It has been conjectured that the translator’s *Vorlage* perhaps read only כִּי יְהוָה דָּבַר.¹⁹ However, all the ancient witnesses align with MT.²⁰ Ταῦτα occurs as part of the phrase ἐλάλησεν ταῦτα in Isa 1:20; 58:14 (cf. also Mic 4:4), where no demonstrative pronoun οὗτος is found. It is probable that the translator used ταῦτα in analogy with 1:20; 58:14 referring to “words” that have either being spoken or written in a book. Cf. Isa 29:11, where ταῦτα refer to the words written in a book (cf. γράμματα).

¹⁵ Pesh. reads ܥܒܕ “to be destroyed” here and in 24:1. Targ. chose בזז “to be despoiled,” a choice based on the appearance of the same Hebrew lexeme in 24:3b (cf. also 24:1). It then interpretively used דוּשׁ “to trample” in place of 24:3b. Vulg. has *dissipare* as it does in 24:1.

¹⁶ The statistical information above was taken from H. St. J. Thackeray, “Renderings of the Infinitive Absolute in the LXX,” *JTS* 9 (1908), 599. See also Seeligmann, *The Septuagint Version*, 55.

¹⁷ cf. Scholz, *Jesaias*, 24.

¹⁸ cf. Liebmann, “Der Text,” 216; Ziegler, *Untersuchungen*, 66.

¹⁹ cf. Liebmann, “Der Text,” 216; BHS.

²⁰ cf. 1QIsa^a, 4QIsa^c, θ (τὸ ῥῆμα τοῦτο), Targ. ארִי יוֹי מְלִיל ית פתגמא (א), Pesh. (ܐܪܝ ܝܘܝ ܡܠܝܠ ܝܬ ܦܬܘܓܡܐ), and Vulg. (*Dominus enim locutus est verbum hoc*).

Isa 24:4, the translator took **מרום עם** as the subject of **אמללו**, translating it with **οἱ ὑψηλοί**.

24:5

MT: **והארץ חנפה תחת ישיביה כיעברו תורת חלפו חק הפרו ברית עולם**
 Trans.: “The earth was defiled under²⁵ her inhabitants because they passed over²⁶ the laws,²⁷ they passed over²⁸ the boundaries, they broke²⁹ the eternal covenant.”

²⁵ The preposition **תחת**, which usually means “under,” has here the nuance of “authority or control,” cf. R. J. Williams, *Hebrew Syntax: An Outline* (2d ed.; 1976; repr., Toronto: University of Toronto Press, 1988), § 350. In this sense, it parallels the use of the same preposition in Gen 41:35; Num 5:19.

²⁶ HUB indicates that 1QIsa^a has a **י** above the **ב** of the verb **עבר**. However, D. W. Parry and E. Qimron (*The Great Isaiah Scroll (1QIsa^a): A New Edition* [STDJ, 32; Leiden: Brill, 1999], 39, n. 2a) note that “the anagular mark above the **ב** is not a **י** but a scratch in the leather; the photographs are misleading.” Hence, **עברו** in 1QIsa^a’s newest edition. Cf. E. Ulrich, *The Biblical Qumran Scrolls: Transcriptions and Textual Variants* (VTSup 134; Leiden: Brill, 2010), 373.

²⁷ 4QIsa^c has the singular **תורה** instead of the plural **תורות** attested in MT and 1QIsa^a. The massorah of the Aleppo codex notes that that plural **תורות** is a *hapax legoumena* in the Hebrew Bible. The rare occurrence of this word in the plural might have given rise to the singular reading in 4QIsa^c. The Vulg. also has the plural *leges*. The LXX, Targ., and Pesh. have the singular: **των νομων**; **אוריתא**; **נבחה**.

²⁸ HALOT, 321, proposes vocalizing the verb **חלף** as a *piel* instead of *qal*. In this way, the meaning of the verb would be “to change” or “to alter.” Contrarily, BDB, 3101 assigns “overstep, to transgress” as the *qal* meaning of **חלף**.

²⁹ 1QIsa^a has **הפירו** from the root **פור** “to destroy,” instead of **הפרו** from **פרר** “to break.” The verb **פור** appears only in Ps 33:10 and Ezek 17:19, whereas the combination of **פרר** and **ברית** appears more often in the Hebrew Bible but only twice in Isa, cf. 24:5; 33:8. It is uncertain whether 1QIsa^a 33:8 reads **הפר** or **הבר** (cf. Parry and Qimron, *The Great Isaiah Scroll*, 55, n. 8a). Ezek 17:19 may have influenced 1QIsa^a. There one finds, besides **פור**, the words “covenant” and “curse,” the latter appearing in MT and 1QIsa^a Isa 24:6.

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- LXX: ἡ δὲ γῆ ἠνόμησεν διὰ τοὺς κατοικοῦντας αὐτήν διότι παρέβησαν τὸν νόμον καὶ ἤλλαξαν τὰ προστάγματα διαθήκην αἰώνιον
- NETS: “And the earth behaved lawlessly because of those who inhabit it, because they transgressed the law and changed the ordinances - an everlasting covenant.”
- LXX.D.: “Die Erde aber handelte gesetzwidrig um ihrer Bewohner willen, denn sie übertraten das Gesetz und veränderten die Anordnungen, einen ewigen Bund.”

The conjunction δέ is linked to the conjunction ἰ. The equivalence ἀνομέω “to break the law”/ἠνῆ “to pollute, profane” occurs only here in the whole of the LXX. In LXX Isa, the cognate noun ἄνομος stands for ἠνῆ in Isa 9:16; 10:6; 32:6, an equivalency that occurs only in Isa. Otherwise, ἀσεβής “ungodly” renders ἠνῆ in Isa 33:14. Outside Isa, the verbs μαιίνω “to defile” (cf. Jer 3:1 [2x], 2; Dan 11:32) and φονοκτονέω “to pollute with murder” (cf. Num 35:33 [2x]; Ps 106:38) render ἠνῆ.³⁰ Given that ἀνομέω/ἠνῆ is not such a straightforward translation,³¹ the use of ἀνομέω here will need more discussion (cf. part 2 below). The particle ἀντί usually renders תחת in LXX Isa.³² In contrast, διὰ stands for תחת only here and in Isa 60:15 and, outside Isa, only in Deut 4:37; Prov 30:21. It seems that the translator’s choice of διὰ involved an interpretive process and reflects his understanding of תחת as expressing the reason or cause for the earth’s lawless behavior.³³

³⁰ cf. also σ’, who chose φονοκτονέω “to pollute with murder” as a translation of ἠνῆ, a choice which Num 35:33[2x] probably influenced (cf. also Ps 106:38). Das Neves (*A Teologia da Tradução Grega*, 131) opined that σ’ use of φονοκτονέω may point to theological reflection.

³¹ cf. Ottley, *Isaiah*, 2:221; das Neves, *A Teologia da Tradução Grega*, 66.

³² cf. Isa 3:24[4x]; 37:38; 53:12, 13[3x]; 60:17[4x]; 61:3[2x].

³³ cf. Liebmann, “Der Text,” 219. Σ’s שׁוּפּוֹ may also be considered interpretive. Pesh. interpreted as follows: אֶרֶץ כַּמְּשָׁכֶיהָ “the earth became like its inhabitants.” Targ. (וּאֶרֶץ חָבְתָה תְּחֻתֵּיהָ) followed MT closely as far as the preposition תחת is concerned. Vulg. (*et terra interfecta est ab habitatoribus suis*) interpreted the preposition תחת “under” with *ab* “by.”

LXX has the sing. τὸν νόμον “the law” for the plural תורה “laws.”³⁴ The textual witnesses are divided. While 1QIsa^a (תורות) and Vulg. (*leges*) align with MT, 4QIsa^c, Targ. (אורייתא), and Pesh. (ܐܘܪܝܬܐ, lacks the *seyame*) all attest to the singular “law.” But it is unlikely that the translator’s *Vorlage* read the sing. “law” instead of MT’s plural “laws.” With the exception of Exo 18:20; Lev 26:46, the defective תורה appears only here in Isa 24:5. This rarity may have given rise to the use of the sing. תורה in the textual witnesses. Otherwise, if the translator’s *Vorlage* aligned with MT, the question as to why he chose the singular “law” for the plural “laws” must be asked. More will be said about this in part 2 below. Further, the choice of κατοικέω for ישב deserves further discussion. Why did the translator use it here instead of ἐνοικέω as in Isa 24:1, 17? More will be said about this in part 2 below.

For the equivalent ἀλλάσσω/הלח, cf. Isa 40:31; 41:1. Although the translation of חק with προστάγμα appears only here in Isa, it is often attested in the LXX.³⁵ The plural προστάγματα for the sing. חק occurs here and in Ezr 7:10; Ps 99:7. Lastly, הפרו is not attested in LXX Isa probably due to condensation.³⁶ In Isa 24:5, διαθήκην αἰώνιον appears in 24:5 in apposition to τὰ προστάγματα further qualifying the former as an “everlasting covenant.” The same phenomenon occurs in LXX 1 Chr 16:17-18; Ps 104:10-11, where προστάγματα parallels διαθήκην αἰώνιον.³⁷

24:6

MT: עֲלִיכֶן אֱלֹהִים אֲכַלְתֶּם אֶרֶץ וַיֵּאשְׁמוּ יֹשְׁבֵי בָהּ עַל־כֵּן חָרָו יֹשְׁבֵי אֶרֶץ
וּנְשָׂאֵר אֲנוּשׁ מִזֶּעֶר

³⁴ cf. also the sing. in Targ. and Pesh.: אורייתא; ܐܘܪܝܬܐ and the plural *leges* in the Vulg.

³⁵ cf. Gen 47:26; Exo 18:16, 20; Deut 11:32; 12:1; Judg 11:39; 1 Sam 30:25; 1 Kgs 8:58, 61; 9:4; 1 Chr 16:17; 22:13; 29:19; 2 Chr 7:17; 33:8; 34:31; 35:25; Ezra 7:10, 11; Neh 1:7; 9:13, 14; Job 26:10; Ps 2:7; 81:5; 94:20; 99:7; 105:10; 148:6; Jer 5:22; Ezek 20:25; 45:14; Amos 2:4; Mal 3:22.

³⁶ cf. HUB.

³⁷ cf. also *Pss. Sol.* 10:4, where the phrase “in the law of the everlasting covenant (ἐν νόμῳ διαθήκης αἰωνίου)” occurs.

Trans.:	Therefore ³⁸ , the curse eats ³⁹ the earth ⁴⁰ and its inhabitants bear the guilt ⁴¹ Therefore, the inhabitants of the earth are burned up ⁴² and a few men are left
LXX:	διὰ τοῦτο ἀρὰ ἔδεται τὴν γῆν ὅτι ἡμάρτοσαν οἱ κατοικοῦντες αὐτήν διὰ τοῦτο πτωχοὶ ἔσονται οἱ ἐνοικοῦντες ἐν τῇ γῆ καὶ καταλειφθήσονται ἄνθρωποι ὀλίγοι
NETS:	“Therefore a curse will devour the earth, because those who inhabit it have sinned; therefore those who dwell in the earth will be poor, and few people will be left.”
LXX.D.:	“Darum wird ein Fluch die Erde fressen, weil ihre Bewohner sündigten; darum werden <i>arm sein</i> , die auf der Erde wohnen, und wenige Menschen werden übrigen bleiben.”

³⁸ HUB notes that the Pesh. reads לְכֹל אֲשֶׁר “because of these,” a reading that probably omits the Hebrew word כִּן , according to that edition (cf. also Vulg., *propter hoc*: “because of this”).

³⁹ HUB noted that σ reads ἐπένησεν “to grieve; to mourn.” He correctly pointed out that this reading is also found in the Pesh. (לְכַבֵּד). It is interesting to notice that the Vulg. agrees with MT by translating אָכַל with *vorabit* “to devour.”

⁴⁰ HUB observed that אָרַח is absent from 1QIsa^a.

⁴¹ BHK remarked that the Targ. has וְצַדִּיאָר “to be deserted,” a reading that reflects the Hebrew root צָדַם “to be desolate” instead of MT אָשַׁם “to be guilty” (cf. also Pesh., לְכַבֵּד). 1QIsa^a also has וְיִשְׁמוּ “were desolated.”

⁴² Contrarily to MT, 1QIsa^a/4QIsa^c read חָוַר from חָוַר “to grow pale” or “to diminish.” MT’s reading “they diminished in number” fits in well with the reading “and a few men were left” in the following clause (cf. van der Kooij, “The Text of Isaiah and Its Early Witnesses in Hebrew,” in *Sôfer Mahîr: Essays in Honour of Adrian Schenker Offered by the Editors of Biblia Hebraica Quinta* [ed. Y. A. P. Goldman, A. van der Kooij, and R. D. Weiss; VTSup 110; Leiden: Brill, 2006], 148). The Targ. reads סָפַו “to come to an end” and the Pesh. לְכַבֵּד “to be brought to destruction; to be exterminated.” The LXX reads πτωχοὶ ἔσονται , which HUB explained as a change caused by the parallelism with the following clause. It also referred the reader to Esth 1:20. Contrarily, σ reads ἐκτραχωθήσονται “to wear out” (cf. the occurrence of this word in Wis 11:11; 14:15).

Ἔδεται “it will consume” links with אכלה, pointed as a past tense verb in MT “it has consumed.” It is not clear why the translator employed a future tense verb here. Even if he read אכלה as a participle, he could have translated it with a present tense verb (cf. καταφθείρει/ בוקק in Isa 24:1). More will be said about this in part 2 below. The use of the conjunction ὅτι for ו calls attention as the equivalence ὅτι/ו does not occur often in LXX Isa (cf. Isa 2:2; 9:19; 15:4; 28:17; 30:8, 20; 51:15; 53:3). The question arises as to why the translator chose ὅτι here. Liebmann thought that ἀμαρτάνω was not suitable here and saw in ὅτι ἡμάρτοσαν an indication of the translator’s worldview, arguing that ἀφανίζω “to destroy” could have been chosen to translate אשא.⁴³ However, ἀμαρτάνω translates אשא here and in Lev 5:4; 2 Chron 19:10[2x] and, as such, it is not correct to claim that ἀμαρτάνω does not suit אשא.⁴⁴ For a discussion of the equivalence κατοικέω/ישב, cf. discussion under 24:1 above.

The expression πτωχοὶ ἔσονται stands in place of חרו. It is probable that חרו presented the translator with some lexical difficulty.⁴⁵ It has been suggested that the translator read ידלו “they will become small, unimportant” for חרו.⁴⁶ The reason for the translator’s choice of the phrase πτωχοὶ ἔσονται for חרו will be discussed in part 2 below. Although the equivalence καταλείπω/אשא occurs often in LXX Isa,⁴⁷ the verb ὑπολείπω “to leave remaining” (Isa 4:3) and the nouns κατάλοιπος “left, remaining” (Isa 21:17), λοιπός “left” (Isa 17:3), and κατάλειμμα “remnant” (Isa 10:22; 14:22) also appear. As such, it will still be important to discuss why the translator decided to use his default word in LXX Isa 24:6 (cf. discussion in part 2 below). The plural καταλειφθήσονται ἄνθρωποι ὀλίγοι parallels the preceding plural clause πτωχοὶ ἔσονται οἱ ἐνοικοῦντες ἐν τῇ γῆ.

⁴³ Liebmann, “Der Text,” 49, 221. 1QIsa^a (וישמו), Targ. (וצדיא), and Pesh. (ܘܝܫܡܘ) all reflect the root משם “to be desolate.” Contrarily, Vulg.’s (*peccabunt*) is in line with LXX.

⁴⁴ cf. Ottley, *Isaiah*, 2:221.

⁴⁵ cf. das Neves, *A Teologia da Tradução Grega*, 67; HUB.

⁴⁶ cf. Ottley, *Isaiah*, 2:221.

⁴⁷ cf. Isa 10:19, 20, 21; 11:11[2x], 16; 16:14; 17:6; 24:12; 28:5; 49:21. Cp. ὑπολειφθήσεται in α’.

24:7

MT:	אבל תירוש אמללה־גפן נאנחו כל־שמחי־לב
Trans.:	“The wine dries up, the vine withers, all the joys of the heart groan.”
LXX:	πενθήσει οἶνος πενήσει ἄμπελος στενάξουσιν πάντες οἱ εὐφραινόμενοι τὴν ψυχὴν
NETS:	“The wine will mourn; the vine will mourn; all who rejoice in their soul will groan.”
LXX.D.:	“Der Wein wird klagen, die Rebe wird klagen, alle, die sich (jetzt) von Herzen freuen, werden seufzen.”

For the use of *πενθέω* for *אב/אבל*, cf. comments on 24:4 above. *Στενάζω* “to bemoan” translates *אנה* “to sigh, groan” only here and in 21:2, where *στενάζω* renders the cognate noun *אנחה* “sigh, groan” (outside Isa, cf. Lam 1:8, 21; Eze 21:11, 12). The translator’s choice of *στενάζω* can be further appreciated in light of Isa 19:8, where *στενάζω* and *πενθέω* are also parallel.⁴⁸ The equivalence *חשמ/εὐφραίνω* occurs often in LXX. In the LXX, *καρδία* “heart” by far render *לב* “heart” (cf. e.g., Isa 6:10). The equivalence *ψυχὴ* “soul, life”/ *לב* occurs only 13x in the whole of the LXX, while appearing 3x in LXX Isa (cf. Isa 24:7; 33:18; 42:25).

24:8

MT:	שבת משובש תפים חדל שאון עליזים שבת משובש כנור
Trans.:	The joy of the tambourines has ceased, the uproar of the jubilant has stopped, the joy of the lyre has ceased
LXX:	πέπαυται εὐφροσύνη τυμπάνων πέπαυται αὐθάδεια καὶ πλοῦτος ἀσεβῶν πέπαυται φωνὴ κιθάρης
NETS:	“The joy of the drums has ceased; the stubbornness and wealth of the impious have ceased; the sound of the lyre has ceased.”
LXX.D.:	“Vergangen ist die Freude der Handpauken, vergangen sind <i>Anmaßung und Reichtum</i> der <i>Gottlosen</i> , vergangen ist der <i>Klang</i> der Leier.”

⁴⁸ cf. GELS, 634.

Παύω translates תבש here and in Isa 16:10; 33:8 (cf. also Exo 31:17; Deut 32:26; Prov 18:18; Jer 31:36) and לך in Isa 1:16 (cf. also Gen 11:8; Exo 9:29, 34). Εὐφροσύνη renders שושן here and in Isa 32:13, 14; 60:15, 18 (cf. also Lam 2:15; Hos 2:13). Τύμπανον translates חן about 14x (cf. Isa 5:12; Gen 31:27; Exo 15:20[2x]; Judg 11:34; 1 Sam 10:5; 18:6; 2 Sam 6:5; 1 Chron 13:8; Ps 81:3; 149:3; 150:4; Jer 31:4).

The phrase αὐθάδεια καὶ πλοῦτος ἀσεβῶν “the arrogance and wealth of the ungodly” in place of חילי נאש “the uproar of the jubilant” is striking.⁴⁹ The equivalences αὐθάδεια/נאש and πλοῦτος/נאש appear only here in the whole of the LXX. The use of κραυγῆς “crying, shouting” for נאש in Isa 66:6 shows that the translator knew that נאש has something to do with “shouting.” One scholar has suggested that the translator read נאג “exaltation, majesty, excellence” in place of נאש.⁵⁰ However, nowhere else in the LXX is נאג translated with either αὐθάδεια or πλοῦτος. Others have proposed that the translator perhaps read נאש as נאש “self-confident” or “arrogant.”⁵¹ A recent suggestion is that the translator linked נאש with “a derivation of the root נשג – ‘to raise,’ for instance with נאש – ‘elevation’.”⁵² Another suggestion is that the phrase αὐθάδεια καὶ πλοῦτος is a double translation of נאש.⁵³ It seems that αὐθάδεια καὶ πλοῦτος ἀσεβῶν interprets חילי נאש. For the translator, חילי suggested some sort of “arrogance” that was linked to “wealth.” For instance, he used ὑβρίζω “to treat arrogantly” for חילי “jubilant”/חילי “loftiness” in Isa 13:3 and ὕβρις “arrogance” for חילי in Isa 23:7.⁵⁴ Similarly, the translator also rendered חילי with πλούσιος “wealthy” in Isa 32:13. On the other hand, the translator also associated נאש with “wealth” (cf. πλούσιος/נאש in Isa 5:14) and, perhaps, with “arrogance” as

⁴⁹ Cp. with Targ.: אַתְּמַנְתָּ אַתְּגַדְּלֵנָּה תְּשׁוּבָה אַתְּמַנְתָּ “the strong tumult ceased,” Pesh.: *صوت من غدى* “the voice of the one exulting ceased,” Vulg.: *quievit sonitus laetantium* “the noise of the ones rejoicing was made inactive.”

⁵⁰ cf. Liebmann, “Der Text,” 224.

⁵¹ Ottley, *Isaiah*, 2:221; das Neves, *A Teologia da Tradução Grega*, 186. For the meaning “arrogant,” cf. BDB, 9601. For the equivalence πλούσιος/πλοῦτος/נאש, cf. Isa 32:9, 18; 33:20.

⁵² van der Vorm-Crouchs, *The Old Greek of Isaiah*, 30.

⁵³ cf. Ziegler, *Untersuchungen*, 66; cf. HUB.

⁵⁴ For the function of ὕβρις in Isa 23, cf. van der Kooij, *The Oracle*, 58, 81-82.

well.⁵⁵ As for the reading ἀσεβῶν “ungodly,” it has been suggested that the translator read עליזים “jubilant” as עריצים “violent, tyrant” (cf. Isa 29:5).⁵⁶ Be it as it may, the question arises as to why the translator decided to insert the phrase ἀὐθάδεια καὶ πλοῦτος ἀσεβῶν here. More will be discussed in part 2 below. Finally, the use of φωνή in place of the second מְשׁוּשׁ points to an *ad sensum* translation.⁵⁷

24:9

MT:	בשיר לא ישתו יין ימר שכר לשתי
Trans.:	“During the song they do not drink wine, the beer that they drink is bitter.”
LXX:	ἡσχύνθησαν οὐκ ἔπιον οἶνον πικρὸν ἐγένετο τὸ σικερα τοῖς πίνουσιν
NETS:	“They felt shame, did not drink wine; the sikera became bitter to those who drank it.”
LXX.D.:	“ <i>Sie schämten sich</i> , tranken keinen Wein (mehr), bitter wurde das Sikera denen, die es tranken.”

The verb ἡσχύνθησαν “they were put to shame” is a rereading of בשיר “the song” as בוש “to be ashamed” due to their morphological similarities.⁵⁸ In Isa, αἰσχύνομαι translates בוש in the majority of its occurrences (cf. Isa 1:29; 20:5; 23:4; 26:11; 29:22; 41:11; 42:17; 44:9, 11; 45:16, 17, 24; 49:23; 50:7; 65:13; 66:5) except in Isa 33:9 where it translates the Hebrew חפר “to feel ashamed.” The choice to read בוש into בשיר is not the result of the translator’s poor knowledge of Hebrew. He is acquainted with the meaning of שיר, translating it with ᾄσμα “song” in Isa 26:1 and with ὕμνος “hymn, praise” in Isa 42:10. Such a rereading

⁵⁵ cf. the expression בני שאון (Jer 48:45), which may be translated as “noisy boasters” (cf. NIV).

⁵⁶ cf. Liebmann, “Der Text,” 224; das Neves, *A Teologia da Tradução Grega*, 186.

⁵⁷ cf. das Neves, *A Teologia da Tradução Grega*, 186.

⁵⁸ cf. Scholz, *Jesaias*, 29; Liebmann, “Der Text,” 224; Ottley, *Isaiah*, 2:221. It is not clear whether das Neves (*A Teologia da Tradução Grega*, 186, 194) took ἡσχύνθησαν as the result of a rereading of בשיר as בוש or not. While he denied ἡσχύνθησαν was the result of a rereading on p. 186, he asserted it on p. 194.

requires a discussion as to whether ἡσχύνθησαν coheres with its literary context (cf. part 2 below). Another difference in the LXX is the use of past tense verbs (ἔπιον/ἔγένετο) for imperfect ones (ימר/ישתו) in MT (cf. part 2 below). Finally, LXX lacks the pronominal suffix in לשתיו “to the ones drinking *it*”⁵⁹ as it would be superfluous in Greek.

24:10

MT:	נשברה קריתתהו סגר כל־בית מבוא
Trans.:	“The city of nothingness is broken up, every ⁶⁰ house is closed from entering.”
LXX:	ἡρημώθη πᾶσα πόλις κλείσει οἰκίαν τοῦ μὴ εἰσελθεῖν
NETS:	“Every city was made desolate; he will shut the house so that no one can enter.”
LXX.D.:	“Jede Stadt wurde öde gemacht, er wird (jedes) Haus verschließen, damit man nicht mehr hineingehen kann.”

In the LXX, the equivalence ἡρημώω/שבר does not occur. ἡρημώθη clearly translates the phrase תהו נשברה.⁶¹ However, the question as to why the translator employed the lexeme ἡρημώω here still remains (cf. part 2 below). Πόλις translates by far עיר. The equivalence πόλις/קריה appears 8x in LXX Isa out of 26x in the whole LXX.⁶² The rarity of the equivalence under discussion raises the question as to why the translator decided to employ πόλις here (cf. discussion on part 2 below). Πᾶσα translates כל, which in MT is attached to “house” but in

⁵⁹ cf. Liebmann, “Der Text,” 224. Cp. with Targ. (לשתוהי), Pesh. (ܠܫܬܘܗܝ), and Vulg. (*illam*).

⁶⁰ The word כל attached to an indefinite noun has an “individualizing” (cf. GKC, 411 § 127b; *IBHS*, 289 § 15.6c) or “distributive” (cf. Williams, *Hebrew Syntax*, § 105) sense. Thus, Isa 24:10b should be translated as “every house...” as most Bible translations correctly do.

⁶¹ cf. Liebmann, “Der Text,” 224. Against Ottley, *Isaiah*, 2:221; das Neves, *A Teologia da Tradução Grega*, 187. A similar interpretation to LXX Isa is found in the Pesh (ܡܘܨܪܐ ܕܥܝܪܐ “the city was plundered”), which employed only one verb for the phrase תהו נשברה. Cp. with Targ. (איתברת קרתהון צדיאת) and Vulg. (*adtrita est civitas vanitatis*). The expression נשברה תהו appears only in Isa 24:10 in the whole of Hebrew Bible and Qumran documents.

⁶² cf. Isa 1:21; 24:10; 25:2, 3; 26:5; 29:1; 32:13; 33:20.

LXX to “city,” suggesting more than one city.⁶³ LXX further read the passive גרס as an active verb: κλείσει “he will close.”

24:11

MT:	צוּחָה עַל־הַיַּיִן בַּחוּצוֹת עַרְבָּה כָּל־שִׂמְחָה גְלָהּ מִשׁוֹשׁ הָאָרֶץ
Trans.:	“There is a cry concerning the wine outside, all joy has come to dawn; the joy of the earth went away.”
LXX:	ὀλολύζετε περὶ τοῦ οἴνου πανταχῆ πέπαυται πᾶσα εὐφροσύνη τῆς γῆς
NETS:	“Wail everywhere for the wine; all the joy of the earth has ceased.”
LXX.D.:	“ <i>Erhebt</i> ein Wehgeschrei um den Wein <i>überall!</i> Vergangen ist alle Freude der Erde.”

The plural imperative ὀλολύζετε “wail” stands in place of the noun צוּחָה “outcry.” The noun צוּחָה is rare, appearing only 4x in the OT.⁶⁴ Some scholars have proposed that the translator perhaps read צוּחָה as the imperative צוּחִי.⁶⁵ It also possible that the translator read צוּחָה via a feminine plural Aramaic or as an imperative Hebrew with a paragogic – *heh*.⁶⁶ The plural ὀλολύζετε is due to contextual reasons as it is addressed to the “ungodly” of Isa 24:8 (cf. part 2 below).⁶⁷ Except for Isa 10:10, ὀλολύζω invariably translates the Hebrew לָל “to howl, lament.” The equivalence πανταχῆ “everywhere”/חוּץ “outside” occurs only here in the whole of the LXX. The Isa translator does know חוּץ as indicating a space “outside” because he translated it with ἔξω “outside” in Isa 42:2; 51:23. He also knows חוּצוֹת as “lanes, streets” (cf. ὁδός “way” in Isa 5:25; πλατεῖα “wide road, street” in Isa 15:3). The translator used the rare πανταχῆ here because the context indicates that Isa 24 is talking about

⁶³ cf. Ottley, *Isaiah*, 2:221; das Neves, *A Teologia da Tradução Grega*, 187.

⁶⁴ cf. Ps 144:14; Isa 24:11; Jer 14:2; 46:15.

⁶⁵ cf. Liebmann, “Der Text,” 226; Baer, *When We All Go Home*, 34.

⁶⁶ Whether the paragogic *-heh* can be theoretically present in the second feminine singular and plural forms, besides the usual masculine singular, is debatable. cf. Joüon-Muraoka, 131, n. 5.

⁶⁷ For ὀλολύζετε, cf. Isa 13:6; 14:31; 15:2, 3; 23:1, 14; 24:11; 52:5. With the exception of LXX Jer 31:31, ὀλολύζετε appears only in LXX Isa.

the “world” at large.⁶⁸ As such, the translator found the translation with “everywhere” is most appropriate.⁶⁹

LXX has only two instead of MT’s three clauses. Although it has been argued that the translator’s *Vorlage* lacked the phrase גלה משוש “the joy has gone away,”⁷⁰ it has become increasingly clear that the translator himself dropped the words in question due their parallelism with with the preceding כל-שמחה.⁷¹ Πέπαιται “it has ceased” captures well the idea transmitted in the Hebrew *Vorlage*.

24:12

MT:	נשאר בעיר שמה ושאייה יכת-שער
Trans.:	Horror is left in the city and the gate has been beaten to pieces ⁷²
LXX:	καὶ καταλειφθήσονται πόλεις ἔρημοι καὶ οἴκοι ἐγκαταλελειμμένοι ἀπολοῦνται
NETS:	“And cities will be left desolate; abandoned houses will perish.”
LXX.D.:	“Und Städte werden öde zurückgelassen werden, und Häuser werden werden verlassen werden und <i>verfallen</i> .”

⁶⁸ Πανταχῆ appears only 3x in the LXX (cf. 2 Macc 8:7; Wis 2:9; Isa 24:11), once in the NT (cf. Act 21:28), once in the OT pseudepigrapha (cf. Aristeas 1:24); 3x in Philo (cf. *De agricultura* 1:91; *De migrationi Abrahami* 1:216; *De somniis* 1:235), and only once in the Apostolic Fathers (cf. *1 Clem.* 65:2).

⁶⁹ cf. Liebmann, “Der Text,” 47: “בחוצות= πανταχῆ (24,11), weil später von der Erde die Rede ist.”

⁷⁰ cf. Liebmann, “Der Text” 227. Against Liebmann, all the ancient witnesses are in line with MT. In addition to 1QIsa^a and 4QIsa^c, cf. θ’ (απεσχισθη χαρα), Targ. (שלימת כל חדותא גלא ביע מן ארעא), Pesh. (כלל חלס), (עגסלס סחב גס ו גסו ח), and Vulg. (*deserta est omnis laetitia translatum est gaudium terrae*).

⁷¹ cf. Ottley, *Isaiah*, 2:221; Ziegler, *Untersuchungen*, 49; van der Vorm-Croughs, *The Old Greek of Isaiah*, 72.

⁷² GKC, 389 § 121d claims that שאייה “ruin, destruction” functions here as “an accusative of result” preceding the passive verb יכת. Thus, this clause should be translated with NIV, RSV, and TNK as “the gate was beaten to pieces” (italics mine).

The conjunction *καί* is a plus against MT. On the basis of 4QIsa^c (ונשאר) and Pesh. (ܘܢܫܐܪ), it is very plausible that the translator's *Vorlage* read ונשאר instead of MT's נשאר.⁷³ For the equivalence καταλείπω/רשאר, cf. comments to Isa 24:6 above. The future καταλειφθήσονται for the past נשאר is striking. More will be said about this on part 2 below. Equally striking is the plural πόλεις "cities" for the singular בעיר "in the city." Some scholars saw in πόλεις an indication that the translator's *Vorlage* read העיר.⁷⁴ Part 2 below will also further discuss this issue. With the exception of Jer 2:15, the combination ἔρημος "desolate"/שמה "horror" appears solely in LXX Isa (cf. 5:9; 13:9; 24:12; cf. also ἔρημος/שמה in Isa 6:11). The rarity of this combination raises the question as to why the translator used ἔρημος here. Cf. the discussion on part 2 below.

The clause *καὶ οἶκοι ἐγκαταλειμμένοι ἀπολοῦνται* "and abandoned houses will perish" differs considerably from MT's וישאיר יכתשער "and the gate has been beaten to pieces." The explanations for this strong divergence have varied greatly. One scholar found in οἶκοι an indication for a different *Vorlage* behind the LXX, which contained בית "house" in place of יכת due to the similarity of the letters כ/ב and through metathesis of יכ.⁷⁵ Other scholars attributed the same process above to the translator himself, who read בית into יכת.⁷⁶ However, there is no evidence of a *Vorlage* that read "houses" among the present textual witnesses.⁷⁷ At the same time, to argue that the translator arrived at "houses" by changing a ב for a כ and by exchanging their position may be too far-fetched. For more on "houses," cf. part 2 below.

⁷³ 1QIsa^a (נשאר בעיר שמה), Targ. (בקרתיא צדו אשתאר), and Vulg. (*relictus est in urbe solitudo*) lack the conjunction ו.

⁷⁴ cf. Scholz, *Jesaias*, 29; Fischer, *In welcher Schrift*, 40. Otherwise, argued Fischer, πόλεις may have been the result of a free translation. 1QIsa^a (בעיר), 4QIsa^c (בעיר), Targ. (בקרתיא), Pesh. (ܘܢܫܐܪ), and Vulg. (*in urbe*) align with MT.

⁷⁵ cf. Liebmann, "Der Text," 228. The phrase "LXX scheint einen andern Text zu haben" preceded Liebmann's explanation of how בית can be recovered out of יכת.

⁷⁶ cf. Ottley, *Isaiah*, 2:222; Fischer, *In welcher Schrift*, 40.

⁷⁷ cf. n. 74 above.

As for ἐγκαταλελειμμένοι “abandoned,” proposals were that the translator read שאיה “desolation” as אש “to lie desolate” because καταλείπω “to leave behind” renders אש in Isa 6:11.⁷⁸ Other explanations link ἐγκαταλελειμμένοι with reading שער “gate” as אש “to leave behind.”⁷⁹ Although the proposals above may be correct, the problem is that they try to account for the divergence in the LXX without paying serious attention to its literary context. Part 2 below will attempt to provide an explanation that is based on broader considerations than the word level.

Finally, one scholar saw in ἀπολοῦνται “they will perish” an indication for a different *Vorlage* that read either יִשָּׁבַר “it will be broken.”⁸⁰ Other proposals are that ἀπολοῦνται may stand for איה or that the translator read שער “gate” as Aramaic שרע “to fall down.”⁸¹ It seems clear that ἀπολοῦνται is linked with איה “desolation.”

24:13

MT:	כי כה יהיה בקרב הארץ בתוך העמים כנקף זית כעוללת אם-כלה בציר
Trans.:	“Because thus it will happen in the midst of the earth, in the midst of the peoples, as the beating on olive tree, as the gleanings, whenever it is consumed in the vintage.”
LXX:	ταῦτα πάντα ἔσται ἐν τῇ γῆ ἐν μέσῳ τῶν ἐθνῶν ὃν τρόπον ἐάν τις καλαμήσῃται ἐλαίαν οὕτως καλαμήσονται αὐτούς καὶ ἐὰν παύσῃται ὁ τρύγητος
NETS:	“All these things shall be on the earth, in the midst of the nations; just when someone gleans an olive tree, so shall people glean them, even when the harvest has ceased.”

⁷⁸ cf. Liebmann, “Der Text,” 228; Ziegler, *Untersuchungen*, 144.

⁷⁹ cf. Ottley, *Isaiah*, 2:222; Fischer, *In welcher Schrift*, 40; Ziegler, *Untersuchungen*, 144. Liebmann, “Der Text,” 229, also entertained the same proposal.

⁸⁰ Liebmann, “Der Text,” 229.

⁸¹ cf. Ottley, *Isaiah*, 2:222; Ziegler, *Untersuchungen*, 144 represent the first proposal, while Fischer, *In welcher Schrift*, 40 does the latter.

LXX.D.: “*All dies* wird geschehen auf der Erde inmitten der Völkerschaften; in der Weise, wie wenn jemand einen Ölbaum aberntet, *so wird man sie* abernten, *auch* wenn die Weinlese zu Ende geht.”

The expression ταῦτα πάντα “all these things” stands in place of כִּי כֹה “for thus.” In the LXX, the equivalence οὗτος/כה occurs only 4x (cf. Exo 7 :16 ; 1 Kings 5 :25; Eze 25:13), one out of which is Isa 24 :13. As for πάντα, its relationship to MT is even more difficult to explain. Some proposed that the translator’s *Vorlage* either lacked כִּי or that he read כל “all” for כִּי “for” or כֹּה “thus.”⁸² Others that he rendered *ad sensum*.⁸³ To solve this conundrum, it will be important to see whether ταῦτα πάντα makes sense in its context (cf. part 2 below).

The phrase ἐν τῇ γῆ “on the earth” translates בקרב הארץ “in the midst of the earth.” Although some affirmed that קרב “midst” was “omitted,”⁸⁴ that Hebrew term is in fact implied in the construction ἐν + dative.⁸⁵ In LXX Isa, בקרב הארץ is translated either with ἐν + dative (cf. Isa 19:24; 24:13) or with ἐπί + genitive (cf. Isa 5:8; 6:12; 7:22). The expression ἐν μέσῳ τῶν ἐθνῶν follows the Hebrew בתוך העמים closely. It is interesting to note that עם is usually rendered with λαός in LXX Isa and not with ἔθνος (cf. discussion on LXX Isa 25:6 below). However, as the translator interpreted העמים as referring to “nations” at large, he employed the fitting equivalent ἔθνη for his translation.

The expression ὃν τρόπον ἐάν τις καλαμήσῃται ἐλαίαν “in the way, when someone gleans an olive tree” translates כַּנֶּקֶף זֵית “like the

⁸² cf. Liebmann, “Der Text,” 229; Scholz, *Jesaias*, 29; Ottley, *Isaiah*, 2:222; Fischer, *In welcher Schrift*, 40. Among the ancient textual witnesses, only Pesh. lacks the conjunction כִּי. Liebmann (“Der Text,” 229) opined that the question as to whether the Pesh. translator’s *Vorlage* lacked כִּי or whether the translator dropped it must remain open.

⁸³ cf. das Neves, *A Teologia da Tradução Grega*, 189.

⁸⁴ cf. Ottley, *Isaiah*, 2:222.

⁸⁵ In the rest of the LXX, with the exception of ἐν μέσῳ τῆς γῆς/בְּקֶרֶב הָאָרֶץ in Ps 74:12, בקרב הארץ is translated either with ἐπί + genitive (cf. Gen 45:6; 48:16) or ἐν + dative (cf. Deut 4:5). See also πάσης τῆς γῆς/בְּקֶרֶב הָאָרֶץ in Exo 8:18).

beating of an olive tree.” In the same way, οὕτως καλαμῆσονται αὐτούς “thus they will strip them” is somewhat linked to כעוללת “like gleanings.” The phrase כעוללת זית כנקף appears in Isa 17:6 in reverse order: כנקף עוללת כנקף. There, καλάμη “straw, stalk” seems to be in place of עוללת⁸⁶ and ὡς ῥῶγες ἐλαίας “like berries of an olive tree” stands for כנקף זית.⁸⁷ Some have argued that כנקף was not translated because the translator was not acquainted with it.⁸⁸ However, it seems that the picture transmitted by כנקף is well represented in καλαμῆσονται “gleans.” For the equivalence καλαμάομαι/עוללת, cf. Isa 3:12. Important to note here is the subject “they” implied in καλαμῆσονται and the translator’s addition of αὐτούς “them.” Part 2 below will talk about the identity of “they” and “them.”

24:14

MT: המה ישאו קולם ירנו בגאון יהוה צהלו מים
Trans.: “They themselves will raise their voice, they will yell⁸⁹
 concerning the majesty of Yahweh⁹⁰ they have shouted
 from the sea.”

⁸⁶ Ottley, *Isaiah*, 2:191 rightly explains the relationship between ὀλῆλῶτ “gleanings” in MT and “straw, stalk” in LXX by pointing out that “stalks” are what “gleaners get.”

⁸⁷ cf. Ziegler, *Untersuchungen*, 95.

⁸⁸ cf. Troxel, *LXX-Isaiah*, 135.

⁸⁹ Whereas 1QIsa^a (ירנו) aligns with MT, 4QIsa^c reads ורננו. The י in 1QIsa^a was the result of correction (cf. Parry and Qimron, *The Great Isaiah Scroll*, 39, n. 10a). Perhaps, the reading in 4QIsa^c was the result of harmonization with ורננו in Isa 26:19.

⁹⁰ In 1QIsa^a there is a blank space between the phrases “concerning the majesty of Yahweh” and “they have shouted from the sea.” This shows that 1QIsa^a takes “concerning the majesty of Yahweh” with the verb ירנו, thus yielding the reading “they will yell concerning the majesty of Yahweh.” The MT has, instead, taken the phrase “concerning the majesty of Yahweh” together with the last clause of v. 14, as the *amah* under ירנו indicates. As a result, MT reads: “concerning the majesty of Yahweh they have shouted from the sea.” The copula *waw* attached to צהלו in 4QIsa^c, indicates that in 4QIsa^c too the phrase “they have shouted from the sea” is separated from “concerning the majesty of Yahweh” immediately preceding it.

- LXX: οὗτοι φωνῇ βοήσονται οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς εὐφρανθήσονται ἅμα τῇ δόξῃ κυρίου ταραχθήσεται τὸ ὕδωρ τῆς θαλάσσης
- NETS: “These will cry aloud with their voice, but those who are left in the land will rejoice together in the glory of the Lord. The water of the sea will be troubled.”
- LXX.D.: “Diese (die Opfer der Vernichtung) werden mit (lauter) Stimme schreien, *aber die, die auf der Erde übrig geblieben sind*, werden sich *zugleich* freuen an der Herrlichkeit des Herrn. *Das Wasser des Meeres wird aufgewühlt werden.*”

The phrase οὗτοι φωνῇ βοήσονται: “these will cry aloud with the voice” translates יהו קולם המה “they themselves will raise their voice.” Οὗτοι indicates that the translator took המה as a demonstrative pronoun. Φωνῇ βοήσονται stands for יהו קולם, where the pronominal suffix “them” was dropped in the LXX. The phrases קולם “to lift the voice” and קולם רום “to raise the voice” appear in Isa 13:2; 37:23; 52:8, where they are rendered by ὑψώω “to lift up.” This implies that the use of βοάω in 24:14 is somewhat unusual.⁹¹ However, βοάω might reflect the verb צהל in MT 24:14c, because βοάω renders צהל in Isa 54:1. It is important to note here the translator’s decision to use βοάω. A discussion as to why the translator picked two words here will take place in part 2 below.

The clause οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς εὐφρανθήσονται ἅμα τῇ δόξῃ κυρίου “but the ones left on the earth will rejoice together in the glory of the Lord” relates to יהוה בגאון יהוה ירנו “they will yell concerning the majesty of Yahweh.” The particle δέ is a plus in the Greek (for more on it, cf. part 2 below). Opinions have diverged on the phrase οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς. While one scholar argued this phrase was a later addition,⁹² another claimed that a Hebrew equivalent in the form of הנשארים בארץ “those are being left on the earth” already stood in the

⁹¹ cf. das Neves, *A Teologia da Tradução Grega*, 226. Cp. with σ’: οὗτοι δὲ ἐπαροῦσι φωνῆν αὐτῶν.

⁹² cf. Liebmann, “Der Text,” 50. Liebmann reasoned that it is not the style of the LXX to give such a long explanation.

margin of the translator's *Vorlage* as an exegetical aid.⁹³ Be it as it may, it will be important to discuss in part 2 below how the expression under discussion fits in its literary context.

The equivalence εὐφραίνω/יגַר appears often in LXX Isa.⁹⁴ The word ἅμα “together” renders the preposition ב in יגַר.⁹⁵ Although the phrase τῆ δόξῃ κυρίου “at the glory of the Lord” renders יהוה יגַר,⁹⁶ יגַר is not usually translated with δόξα in LXX Isa or in the whole of the LXX. The equivalence δόξα/יגַר appears only 4x in the LXX.⁹⁷ As such, the use of δόξα for יגַר will deserve further treatment in part 2 below.

The clause παραχθήσεται τὸ ὕδωρ τῆς θαλάσσης “the water of the sea will be stirred” is in place of מים ילֵצוּ “they have shouted from the sea.” The phrase τὸ ὕδωρ τῆς θαλάσσης indicates that the translator read מים יגַר into מים.⁹⁸ This type of reading is a good example of midrashic exegesis in LXX Isa.⁹⁹ Παραχθήσεται τὸ ὕδωρ τῆς θαλάσσης. As for παραχθήσεται, it is not clear how it is linked to the *Vorlage*. The verb ἤλαξ “to shout” appears 4x in Isa. It is not translated in 10:30. βοάω translates it in 54:1 as does ἀγαλλιάομαι “rejoice” in 12:6. This last example is important as it indicates the translator was acquainted with ἤλαξ as “rejoicing,” the definition one finds in modern Hebrew lexicons. Therefore, the use of παράσσω in 24:14 is not due to the translator's lack of knowledge of the meaning of ἤλαξ. For παράσσω and θάλασσα, see Isa 51:15.

⁹³ cf. Ziegler, *Untersuchungen*, 59.

⁹⁴ cf. Isa 12:6; 16:10; 24:14; 26:19; 42:11; 44:23; 49:13; 52:8; 54:1. The same equivalence is rare in the rest of the LXX (cf. Deut 32:43; 1 Chr 16:33; Jer 31:12). Outside Isa, the pair ἀγαλλιάομαι/יגַר appears more often, whereas in LXX Isa the same pair occurs only in Isa 65:14. It is interesting to compare LXX Isa's translation with that of σ', where ἀγαλλιάσονται occurs.

⁹⁵ cf. Ziegler, *Untersuchungen*, 43. See also Isa 3:16; 19:14.

⁹⁶ cf. das Neves, *A Teologia da Tradução Grega*, 226.

⁹⁷ cf. Exo 15:7; Isa 14:11; 24:14; Mic 5:3. In LXX Isa, the lexemes ὕβρις “arrogance” (cf. Isa 13:11; 16:6), ὑπερηφάνια “pride” (cf. Isa 16:6), ἰσχύς “strength” (cf. Isa 2:10, 19, 21), ὑψόω “to lift up” (cf. Isa 4:2), and ἀγαλλίαμα “rejoice” (cf. Isa 60:15) stand for יגַר.

⁹⁸ cf. Ottley, *Isaiah*, 2:222; Fischer, *In welcher Schrift*, 40; das Neves, *A Teologia da Tradução Grega*, 227.

⁹⁹ cf. van der Kooij, *Textzeugen*, 68.

24:15

MT:	על־כן בארִים כבודו יהוה באִי־הים שם יהוה אלהי ישראל
Trans.:	“Therefore, in the east honor Yahweh, among the islands of the sea [honor] the name of Yahweh, the God of Israel.”
LXX:	διὰ τοῦτο ἡ δόξα κυρίου ἐν ταῖς νήσοις ἔσται τῆς θαλάσσης τὸ ὄνομα κυρίου ἔνδοξον ἔσται
NETS:	“Therefore the glory of the Lord will be in the islands of the sea; the name of the Lord will be glorious.”
LXX.D.:	“darum <i>wird die Herrlichkeit</i> der Herrn auf den Inseln des Meeres <i>sein, wird</i> der Name des Herrn <i>herrlich sein.</i> ”

The διὰ τοῦτο ἡ δόξα κυρίου ἐν ταῖς νήσοις ἔσται τῆς θαλάσσης “therefore, the glory of the Lord will be in the islands of the sea” stands for עֲלֵ־כֵן בְּאִי־הַיָּם כְּבוֹדוֹ יְהוָה בְּאִי־הַיָּם “therefore, in the east honor Yahweh, among the islands of the sea.” Instead of MT’s imperatival “glorify,” LXX has “the glory.” It is plausible that the translator read כְּבוֹדוֹ as a noun with a pron. suffix attached: “his glory.”¹⁰⁰ He then took the “Lord” in apposition to כְּבוֹדוֹ and interpreted the phrase יהוה כְּבוֹדוֹ as “the glory of the Lord.” Ἔσται [2x] is a plus against MT and it was introduced to make the meaning of the non-verbal clauses clear in Greek.¹⁰¹ As for בארִים “in the east,” it has been argued that the translator “almost certainly” “omitted” it “owing to confusion with” the following באִי “in the islands.”¹⁰² Another opinion is that בארִים was not translated for being difficult.¹⁰³ An interesting suggestion is that the translator interpreted בארִים in the sense of “in the lights” as pointing to something that is “famous, renowned” and translated it with ἔνδοξον ἔσται “will be glorious.”¹⁰⁴ The expression τὸ ὄνομα κυρίου ἔνδοξον ἔσται “the name of the Lord will be glorious” relates to שֵׁם יְהוָה “the name of the Yahweh.”

¹⁰⁰ Similarly, Liebmann (“Der Text,” 233) suggested that the translator read כְּבוֹדוֹ for כְּבוֹדוֹ.

¹⁰¹ cf. das Neves, *A Teologia da Tradução Grega*, 227.

¹⁰² cf. Ottley, *Isaiah*, 2:222.

¹⁰³ cf. das Neves, *A Teologia da Tradução Grega*, 227.

¹⁰⁴ cf. Liebmann, “Der Text,” 233.

The phrase ἔνδοξον ἔσται, if not linked to בארים (see comments above), is a plus against MT.

24:16

MT:	מכנף הארץ זמרת שמענו צבי לצדיק ואמר רזי-לי רזי-לי אוי לי בגדים בגדו ובגד בוגדים בגדו
Trans.:	“From the extremity of the earth we heard songs: ‘Glory/beauty to the [R]ighteous [O]ne.’ And I said: ¹⁰⁵ ‘Gauntness ¹⁰⁶ to me, gauntness to me, woe to me.’ ¹⁰⁷ The ones acting faithlessly have acted faithlessly. The ones acting faithlessly have committed faithlessness.”
LXX:	κύριε ὁ θεὸς Ἰσραηλ ἀπὸ τῶν πτερύγων τῆς γῆς τέρατα ἠκούσαμεν ἐλπίς τῷ εὐσεβεῖ καὶ ἐροῦσιν οὐαὶ τοῖς ἀθετοῦσιν οἱ ἀθετοῦντες τὸν νόμον
NETS:	“O Lord God of Israel, from the wings of the earth we have heard wonders: Hope for the godly one. But those who reject the law will say, woe to those who reject!”
LXX.D.:	“ <i>Herr, (du) Gott Israels, von den Zipfeln der Erde hörten wir von Wundern: »Hoffnung für den Frommen«. Und man wird sagen: »Wehe denen, die untreu sind, die dem Gesetz untreu sind!«</i> ”

¹⁰⁵ MT reads וְאָמַר: “and I said.” The Vulg. (*dixi*) agrees with MT; 1QIsa^a (ואמר), θ’ (καὶ ἐρεῖ), α’ (καὶ ἐρεῖ), σ’ (καὶ εἶπεν), Targ. (אמר), and Pesh. (ܘܝܥܡܪ) read the third person singular: “and he said,” while LXX has the third person plural “they said.” A. van der Kooij (“Isaiah 24-27: Text-Critical Notes,” in *Studies in Isaiah 24-27: The Isaiah Workshop - De Jesaja Werkplaats* [A. van der Woude et al.; OtSt 43; Leiden: Brill, 2000] 13) claimed that “1QIsa^a may witness the 3 pers sing tradition (otherwise one would expect the longer form (ואמרה).” He further noted that “the versions strongly support the 3 pers sing,” although “the 1 pers sing of MT (cf. Vulg.) does, however, make sense in the light of לי (three times) in the direct speech that follows.”

¹⁰⁶ This translation follows Bosman and van Grol’s (“Annotated Translation of Isaiah 24-27,” 5) who argued that רזי is in opposition to צבי “beauty.”

¹⁰⁷ Van der Kooij (“Isaiah 24-27,” 13) rightly claimed that “the versions from Theod. up to Vulg. attest a tradition of rendering רז as ‘mystery’.”

The phrase κύριε ὁ θεὸς Ἰσραηλ links to אֱלֹהֵי יִשְׂרָאֵל from the preceding verse. The vocative “Lord” is a plus in the LXX. Its use with “God of Israel” appears often in the LXX.¹⁰⁸ The stereotyped use of “o Lord, God of Israel” is probably behind the the plus “o Lord” in LXX Isa 24:16a. The plural τῶν πτερύγων “of the wings” renders the singular מכנף “from the wing.” The only other geographical use of כנף in Isa appears in 11:12, where it occurs as a plural noun, being translated with the plural of πτέρυξ.¹⁰⁹ The term τέρατα “wonders” substitutes זמרת “songs.” The latter occurs only seven times in the Hebrew Bible of which two appear in Isa (cf. 24:16; 25:5). While some scholars have opined that τέρατα was a paraphrase/interpretation of זמרת either as a “misunderstanding” or as a conscious interpretation,¹¹⁰ others argued that the translator heard זמרת from the Aramaic root דמר “to be stupefied, astonished” due to the similarity in sound between the letters ז and ד.¹¹¹ However, it is unlikely that the translator did know the term זמרת as “songs” because he translated זמר in Isa 12:5 with ὑμνέω (cf. also זמרה/ἀΐνεσις in Isa 51:3).¹¹² Another view is that the translator introduced τέρατα here for theological reasons, in the light of θαυμαστὰ πράγματα in Isa 25:1.¹¹³ These divergent opinions concerning the origin of τέρατα give a good opportunity to discuss, in part 2 below, its function in its literary context.

¹⁰⁸ cf. Judg 21:3; 1 Sam 14:41 [2x]; 23:10, 11; 1 Kgs 8:23, 25, 26, 28; 2 Kgs 19:15; 1 Chr 29:10; 2 Chr 6:14, 16, 17; Ezra 9:15; Jdt 13:7; Bar 2:11.

¹⁰⁹ cf. כנף appears also in Isa 6:2[2x]; 18:1, where it respectively denotes the “wings” of “seraphim” and “boats or insects.” For a discussion of the meaning of the expression כנפים כנפים, cf. H. Wildberger, *Jesaja* (BKAT 10/2; Neukirchen-Vluyn: Neukirchener Verlag, 1978), 679; J. Blenkinsopp, *Isaiah 1-39: A New Translation with Introduction and Commentary* (AB; New Haven: Yale University Press, 2000), 1:308.

¹¹⁰ cf. Ottley, *Isaiah*, 2:222; Liebmann, “Der Text,” 233.

¹¹¹ cf. Fischer, *In welcher Schrift*, 40.

¹¹² cf. F. van Menxel, *Ελπίς. Espoir. Espérance. Etudes sémantiques et théologiques du vocabulaire de l'espérance dans l'Hellénisme et le Judaïsme avant le Nouveau Testament* (Publications Universitaires Européennes: Théologie 23/213; Frankfurt am Main: Peter Lang, 1983), 250.

¹¹³ cf. das Neves, *A Teologia da Tradução Grega*, 228.

21:2[2x]; 24:16[2x]; 33:1[2x]; 48:8[2x]. The expression τὸν νόμον is a plus in the LXX.¹¹⁹

24:17

MT:	פחד ופחת ופח עליך יושב הארץ
Trans.:	“there are terror, and pit, and trap against you, o inhabitant of the earth.”
LXX:	φόβος καὶ βόθυνος καὶ παγίς ἐφ’ ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς
NETS:	“Fear and pit and snare are upon you who dwell on the earth!”
LXX.D.:	“Schrecken und Grube und Falle über <i>euch, die ihr</i> auf der Erde wohnt!”

The differences between MT and LXX are the plural forms ὑμᾶς/ἐνοικοῦντας in LXX for the singular יושב/עליך in MT.¹²⁰

24:18

MT:	והיה הנס מקול הפחד יפל אל־הפחת והעולה מתוך הפחת ילכד בפח כִּי־ארבות ממרום נפתחו וירעשו מוסדי ארץ
Trans.:	“And it will be that, the one fleeing from the sound of terror will fall in the pit and the one climbing out of the pit will be taking by the trap because the windows of ¹²¹

¹¹⁹ cf. Liebmann, “Der Text,” 236; das Neves, *A Teologia da Tradução Grega*, 228.

¹²⁰ cf. das Neves, *A Teologia da Tradução Grega*, 252.

¹²¹ It is claimed (cf. *IBHS*, 160 § 9.8c) that the particle ׀ attached to מרום is an example of what is called “enclitic *mem*.” This particle was usually attached to the end of a word and in the process of transmission of the Hebrew text it became confused with “other common morphemes formed with *mem* such as the masculine plural suffix *-im*, the pronominal suffix *-am*, the inseparable preposition *min*, etc” (*IBHS*, 159 § 9.8a). This particle originally functioned as a genitive (*IBHS*, 158 § 9.8a) and “most common are its uses in the middle of the construct chain” (*IBHS*, 159 § 9.8b). Thus, *IBHS*, 160 § 9.8c proposes an emendation of the MT Isa 24:18 into ארבות־ים מרום and a translation as “the windows *of* heaven are opened” (italics mine) as NIV and RSV do. Consequently, Bosman and van Grol’s translation (“Annotated Translation of

the height are opened and they will shake the foundations of the earth.”

- LXX: καὶ ἔσται ὁ φεύγων τὸν φόβον ἐμπεσεῖται εἰς τὸν βόθυνον ὁ δὲ ἐκβαίνων ἐκ τοῦ βοθύνου ἀλώσεται ὑπὸ τῆς παγίδος ὅτι θυρίδες ἐκ τοῦ οὐρανοῦ ἤνεώχθησαν καὶ σεισθήσεται τὰ θεμέλια τῆς γῆς
- NETS: “And it shall be that the one who flees from the fear shall fall into the pit, and the one who gets out of the pit shall be caught by the snare, because windows have been opened out of heaven, and the foundations of the earth will be shaken.”
- LXX.D.: “Und es wird geschehen, dass, wer vor dem Schrecken flieht, in die Grube fällt, wer aber aus der Grube herauskommt, von der Falle gefangen wird, denn die Fenster an *Himmel* wurden geöffnet, und die Fundamente der Erde *werden* beben.”

מקול “from the sound of” is a minus in LXX Isa. Liebmann correctly dismissed that the translator’s *Vorlage* lacked the expression מקול, attributing its absence in the LXX to the translator’s decision to avoid a Hebraism.¹²² The expression מתוך “from the middle of” was also not translated for the sake of a smooth Greek.¹²³

The Greek τοῦ οὐρανοῦ “of heaven” in 18f renders ממרום “from the height.” Liebmann suggested that other places, where the phrase ארבות בשמים or ארבות השמים appears (cf. Gen 7:11; 8:2; 2 Kings 7:2, 19; Mal 3:10), might have played a role in LXX Isa 24:18f.¹²⁴ Following Liebmann’s suggestion, it appears that the use of οὐρανός in LXX Isa

Isaiah 24-27,” 6) as “the floodgates *in* the height are opened” (italics mine) seems improper.

¹²² Liebmann, “Der Text,” 240; also das Neves, *A Teologia da Tradução Grega*, 252.

¹²³ cf. das Neves, *A Teologia da Tradução Grega*, 252.

¹²⁴ Liebmann, “Der Text,” 241. Besides Gen 7:11, Ottley (*Isaiah*, 2:223) points to Ps 18:15; 78:23. Although the phrase καὶ θύρας οὐρανοῦ ἀνέωξεν in Ps 77:23 is very similar to LXX Isa 24:19: θυρίδες ἐκ τοῦ οὐρανοῦ ἤνεώχθησαν, it is not possible to establish any dependence of one passage on the other because they differ in their use of θύρα (Ps 77:23) and θυρίς (Isa 24:19).

24:18f is the result of a harmonization with LXX Gen 7:11: *καὶ οἱ καταρράκται τοῦ οὐρανοῦ ἠνεώχθησαν*, because *τοῦ οὐρανοῦ ἠνεώχθησαν* also occurs in LXX Isa 24:18. The translator was led to LXX Gen 7:11 because MT Gen 7:11 and MT Isa 24:18 have similar expressions: *וארבת השמים נפתחו* in Gen 7:11 and *ארבות ממרום נפתחו* in Isa 24:18.¹²⁵ The indicative *וירעשו* “and they shook” is rendered by the singular future passive *σεισθήσεται* “will be shaken.” The pair *σειώ/רעש* appears here and in Isa 13:13; 14:16; 29:6. The passive is due to the translator’s interpretation of the idea conveyed by the Hebrew.

24:19

MT:	<i>רעה התרעעה הארץ פור התפוררה ארץ מוט התמוטטה ארץ</i>
Trans.:	“The earth has certainly ¹²⁶ split up, ¹²⁷ the earth has certainly shaken to and fro, the earth has certainly swayed.”
LXX:	<i>ταραχῆ ταραχθήσεται ἡ γῆ, καὶ ἀπορία ἀπορηθήσεται ἡ γῆ</i>

¹²⁵ Das Neves (*A Teologia da Tradução Grega*, 252) noted that *מרום* is usually rendered by *ύψηλός* and not *οὐρανός* in LXX Isaiah. However, he dismissed commenting further on the use of *οὐρανός* in LXX 24:18 because, in his view, “ambas as expressões se equivalem no grego bíblico.”

¹²⁶ In the *qal* infinitive absolute of geminate verbs the last consonant usually drops as, for example, *קב* in Num 23:25 and *של* in Ruth 2:16 (for these examples, cf. GKC, 179 § 67o). Based on this, GKC (179 § 67o) judges *רעה* in Isa. 24:19 as “quite abnormal” and sees it as probably the result of dittography, while HALOT claim it to be, on the basis of *רוע* in 1QIsa^b, a “textual error” for *רע*. A word of precaution should be said here. The form *רע* is found in the Bible only five times and always as a finite verb (cf. Num 1:10; 22:34; Josh 24:15; Prov 24:18; Jer 40:4). The presence of the consonant *ה* at the end of *רעה* could be explained as alliteration, because the same verbal root immediately following both starts and ends in *ה*. In any case, GKC (344 § 113w) claims that *רעה* in Isa. 24:19 “must also, according to the Masora, certainly be the infinitive absolute *Qal*.”

¹²⁷ In Classical Hebrew, although infinitive absolutes are usually used with verbs of the same stem, the *qal* infinitive absolute can also appear together with verbs of a different stem (cf. Joüon-Muraoka, 396 § 123p; *IBHS*, 582 § 35.2.1d). Isaiah 24:19 is an example of a *qal* (*רעה*) infinitive absolute used with a verb of a different stem, which is, in this case, the *hithpolel* (*התרעעה*).

- NETS: “The earth will be troubled with trouble, and the earth will be perplexed with perplexity.”
- LXX.D.: “Die Erde wird *tief erschüttert werden*, und *ohne jeden Ausweg* wird die Erde *sein*.”

The main difference between LXX and MT is the number of clauses. MT is a longer text, containing three clauses, whereas LXX is a shorter text with two clauses.¹²⁸ LXX has omitted מוט התמוטטה ארץ.¹²⁹ This omission is clearly stylistic in nature, probably in the light of Isa 24:3, which similarly uses only two clauses in connection with the “earth” (cf. discussion under Isa 24:3 in part 2 below).

The expression παραχῆ παραχθήσεται ἡ γῆ stands in place of רעה התרעה הארץ. The LXX’s translation with the verb παράσσω “to stir up” does not correspond well with the Hebrew רעע “to break.”¹³⁰ Why did the translator employ παραχῆ παραχθήσεται here? One of the reasons is his concern for style. The repeated –τ/χ sound imitates his *Vorlage*’s emphasis on the sound –ת/ה. The same concern for style explains the translator’s choice of ἀπορία ἀπορηθήσεται for התפוררה פור. It is clear that the translator retained his *Vorlage*’s emphasis on the sound פור/פור.¹³¹ As the equivalence ἀπορέω/פרר appears only here in the whole of the LXX, it follows that ἀπορέω does not correspond well to פרר¹³² (cf. the equivalence διασασαδάζω/פרר in Isa 8:10; 14:27; 44:25). Why did he not employ διασασαδάζω in Isa 24:19? One answer is his concern to imitate the sound of his source-text. However, it is not clear how that concern affected his lexical choice of ἀπορέω here.¹³³ For an attempt to account for the translator’s lexical choice, cf. part 2 below.

¹²⁸ cf. Ottley, *Isaiah*, 2:223.

¹²⁹ cf. Liebmann, “Der Text,” 241; das Neves, *A Teologia da Tradução Grega*, 252.

¹³⁰ cf. das Neves, *A Teologia da Tradução Grega*, 252. Cp. with θραύω “to break” in θ’.

¹³¹ cf. Scholz, *Jesaias*, 32; J. de Waard, “‘Homophony’ in the Septuagint,” *Bib* 62 (1981), 556.

¹³² cf. das Neves, *A Teologia da Tradução Grega*, 253.

¹³³ cf. de Waard, “‘Homophony’,” 556: “The phonological translation in the case of the repeated פור/פור is evident. However, it is far more difficult to

24:20

MT:	נוע תנוע ארץ כשכור והתנוודדה כמלונה וכבד עליה פשעה ונפלה ולא־תסיף קום
Trans.:	“The earth will certainly totter like the drunken, it will certainly sway back and forth like the hut. As her transgression has been heavy against her, she will fall and will not stand up again.”
LXX:	ἔκλινε καὶ σεισθήσεται ὡς ὀπωροφυλάκιον ἢ γῆ ὡς ὁ μεθύων καὶ κραιπαλῶν καὶ πεσεῖται καὶ οὐ μὴ δύνηται ἀναστῆναι, κατίσχυσε γὰρ ἐπ’ αὐτῆς ἡ ἀνομία
NETS:	“The earth has bent over, and it will be shaken like a garden-watcher’s hut, like the one who drinks too much and is intoxicated, and it will fall and will not be able to rise, for lawlessness has prevailed upon it.”
LXX.D.:	“es wankete [20] und es wird beben die Erde wie eine Wächterhütte, wie der Betrunkene und <i>Berauschte</i> , und wird fallen und nicht imstande sein aufzustehen, denn die Gesetzlosigkeit hat sie <i>überwältigt</i> .”

As for ἔκλινε “it has tipped over,” one opinion is that it translates נוג.¹³⁴ However, the pair κλίνω/נוג is found nowhere else in the LXX. Another proposal was that ἔκλινε had no counterpart in the translator’s *Vorlage*.¹³⁵ Contrarily, it is plausible that the translator interpreted the image of the earth “tottering, wavering” in the phrase מוט התמוטטה (v.

demonstrate in which way the phonological translation has affected the lexical one.”

¹³⁴ cf. Liebmann, “Der Text,” 243, 244. Liebmann (p. 244) noticed that the past tense ἔκλινεν (20a) followed by the future tense phrase καὶ σεισθήσεται (20b) was striking. In comparison with the future tense translation of MT 20a, one would expect a corresponding rendition of MT 20a. Liebmann, then, conjectured that the letter nun of נוג in 20b must have dropped in the LXX’s *Vorlage* “sonst er es gewiss übersetzt” (p. 244) and that the remaining word must have been read as the perfect נג. Liebmann’s conjectures would have been avoided, had he realized that ἔκλινεν is a rendition of the verb התמוטטה in 19c and not of MT 20a as he thought.

¹³⁵ cf. das Neves, *A Teologia da Tradução Grega*, 253.

19) as leading to the “tipping over” of the earth.¹³⁶ The more so as the Hebrew portrays the earth as “falling” and as “not being able to stand up again” at the end of v. 20. The word אָרַץ in the last clause of v. 19 was condensed.

The one word *σεισθήσεται* “it will be shaken” stands for the image of the earth being shaken in the expressions *נוע תנוע* “it will be shaken” and *והתנוודדה* “and it will sway back and forth.” The expression *ὡς ὄπωροφυλάκιον* “like a garden-watchers hut” translates *כמלונה* “like the hut,” while *ἢ γῆ* stands for אָרַץ. The expression *ὡς ὁ μεθύων καὶ κραιπαλῶν* “like the one who drinks and is overpowered by wine” must be seen as an explicitation of *כשכור* “like the drunkard.” Cf. the pair *μεθύω/שכור* in Isa 19:14 and *κραιπαλάω/שכר* in Isa 29:9.

The translator changed the order of the last two sentences of v. 20. The expressions *καὶ πεσεῖται καὶ οὐ μὴ δύνηται ἀναστῆναι* translate MT’s last sentence *קום ונפלה ולא־תסיף קום*. The last clause of the LXX, *κατίσχυσεν γὰρ ἐπ’ αὐτῆς ἡ ἀνομία*, renders MT’s *וכבד עליה פשעה*.¹³⁷ The pronominal suffix in *פשעה* is not translated for stylistic conciseness (cf. also Isa 24:2 above).¹³⁸ Important here is the translator’s use of *γὰρ* for *ו* and *ἀνομία* for *פשעה*. The reasons for the translator’s choices will be discussed in part 2 below.

24:21

MT:	והיה ביום ההוא יפקד יהוה על־צבא המרום במרום ועל־מלכי האדמה על־האדמה
Trans.:	“And it will be in that day that Yahweh will punish the host of the high ones on high and the kings of the land on the land.”
LXX:	<i>καὶ ἐπάξει ὁ θεὸς ἐπὶ τὸν κόσμον τοῦ οὐρανοῦ τὴν χεῖρα καὶ ἐπὶ τοὺς βασιλεῖς τῆς γῆς</i>

¹³⁶ cf. LXX.D; van der Vorm-Croughs, *The Old Greek of Isaiah*, 77. See also the equivalence *κλίνω/טוט* in LXX Ps 45:7; 103:5, and θ’s translation of *טוט התמוטטה* in v. 19 with *κλινομένη κλειθήσεται*.

¹³⁷ cf. Liebmann, “Der Text,” 244.

¹³⁸ cf. das Neves, *A Teologia da Tradução Grega*, 253-254.

- NETS: “And God will bring his hand against the ornament of heaven and against the kings of the earth.”
- LXX.D.: “Und Gott wird *die Hand* erheben gegen die *Ordnung des Himmels* und gegen die Könige der Erde.”

It has been argued that the translator’s *Vorlage* lacked היה ביום ההוא because it is not part of the translator’s style to leave out longer sentences.¹³⁹ However, it is unlikely that the phrase היה ביום ההוא was already absent in the translator’s *Vorlage* as all the ancient witnesses align with MT.¹⁴⁰ Part 2 below will entertain a discussion for the non-attestation of והיה ביום ההוא, arguing that the translator may have deliberately dropped it. For now, it must be noted that the conjunction *καί* is a translation of the ו in והיה.

The expression ἐπάξει... τὴν χεῖρα for יפקד is interesting. It has been argued that the use of ἐπάγω is not a literal translation of פקד as one would expect the verb πηγύμι “to position firmly.”¹⁴¹ Although das Neves’ suggestion is interesting, the difficulty is that the equivalence πηγύμι/פקד does not occur in the LXX. It is interesting to note that, while פקד is rendered with ἐπισκέπτομαι “to take interest in” in the LXX, that equivalence does not occur in Isa. Instead, פקד is rendered periphrastically with ἐπισκοπή “the act of taking interest” in Isa 23:17; 24:22; 29:6. Contrarily, the equivalence ἐπάγω/פקד appears 5x in LXX Isa out of a total of 7 occurrences in the LXX (cf. Isa 10:12; 24:21; 26:14; 26:21; 27:1; cf. also Exo 32:34; 34:7). A look at these passages will reveal that the translator used ἐπάγω in Isa 24:21 because of the construction על ..פקד, which he invariably translates with ἐπάγω + ἐπί. For the more interesting addition of “the hand,” cf. discussion in part 2 below.

The use of ὁ θεός as a rendition of יהוה is also uncommon in this chapter because the latter is usually translated with κύριος (cf. vv. 1, 14, 15). For now, cf. ἐπάξει ὁ θεός in Isa 27:1.

¹³⁹ cf. Liebmann, “Der Text,” 246.

¹⁴⁰ cf. α’, σ’, θ’ (καὶ ἐστὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ), Targ. (ויהי בעידן ההוא) and Vulg. (et erit in die illa). Pesh. (ܘܝܗܝ ܒܝܘܡܗܘܐ) lacks an equivalent for ויהי.

¹⁴¹ cf. das Neves, *A Teologia da Tradução Grega*, 260.

The phrase τὸν κόσμον τοῦ οὐρανοῦ “the ornament of heaven” stands in place of צבא המרום במרום “the host of the high ones on high.” Τὸν κόσμον is here a translation of צבא,¹⁴² even though κόσμος does not usually render צבא in the LXX except in five places (cf. Gen 2:1; Deut 4:19; 17:3; Isa 24:21; 40:26). While one scholar argued that the translator’s source text lacked במרום, another stated that the translator omitted it.¹⁴³ A different *Vorlage* is implausible as all the ancient witnesses attest to במרום.¹⁴⁴ To say that the translator omitted the phrase in question may be too strong because במרום is implied in the expression τοῦ οὐρανοῦ. It seems thus better to say that the translator condensed his *Vorlage*. He did the same with על-האדמה, an expression that is already implied in τῆς γῆς. Οὐρανός does not render מרום except in LXX Isa 24:18, 21 (cf. comments on v. 18 above). The question arises as to why the translator uses the expression τὸν κόσμον τοῦ οὐρανοῦ for צבא המרום במרום. Cf. part 2 below for a discussion.

24:22

MT:	ואספו אספה אסיר על-בור וסגרו על-מסגר ומרב ימים יפקדו
Trans.:	“And they will be gathered together <i>like</i> prisoners into the pit and they will be shut up in the dungeon and after many days they will be judged.”
LXX:	καὶ συναΐξουσὶ καὶ ἀποκλείουσιν εἰς ὄχυρωμα καὶ εἰς δεσμοπτήριον, διὰ πολλῶν γενεῶν ἐπισκοπὴ ἔσται αὐτῶν
NETS:	“And they will gather them together and shut them up in a fortress and in a prison; through many generations will be their visitation.”
LXX.D.:	“Und <i>man</i> wird (sie) sammeln und wegsperren in eine Festung <i>und</i> in ein Gefängnis, <i>durch viele Generationen hindurch</i> wird ihre Heimsuchung wahren.”

The expression καὶ συναΐξουσὶ “and they will gather” translates ואספו (22a), which the translator read it as an active verb instead of MT’s

¹⁴² cf. Liebmann, “Der Text,” 47.

¹⁴³ cf. Liebmann, “Der Text,” 246; Ottley, *Isaiah*, 2:223.

¹⁴⁴ cf. 1QIsa^a (על-צבא המרום במרום), Targ. (חילות תוקפא דיתבין בתוקפא), interpretive), Pesh. (ܥܠܘܬܐ ܕܩܘܦܐ ܕܥܝܪܐܢܐ), and Vulg. (*super militiam caeli in excelsa*).

passive form.¹⁴⁵ Similarly, ἀποκλείσουσιν “they will shut” indicates that the translator read MT’s passive וסגרו as an active verb.¹⁴⁶ The expression εἰς ὀχύρωμα “into a fortress” seems to translate על-בֹּר “in the pit.” For the equivalence ὀχύρωμα/בֹּר, cf. Gen 41:14. If this was the case, then the words אסיר/אספה were either left untranslated¹⁴⁷ or the translator condensed them into εἰς ὀχύρωμα.¹⁴⁸ In the expression καὶ εἰς δεσμοτήριον, while the conjunction καὶ is a plus, εἰς δεσμοτήριον seems to stand for על-מסגר.¹⁴⁹ The expression ἐπισκοπή ἔσται translates יפקדו.¹⁵⁰ For the equivalence ἐπισκοπή ἔσται/פקד in the future tense, cf. Isa 29 :6; Num 16:29. The term αὐτῶν “them” is a plus in the LXX 24:22 and its function will be discussed in part 2 below.

24:23

MT:	וחפרה הלבנה ובושה החמה כִּי־מלך יהוה צבאות בהר ציון ובירושלם ונגד זקניו כבוד
Trans.:	“And the moon will be ashamed and the sun will loose its shining because Yahweh of hosts has reigned in mount Zion and in Jerusalem and is glorious before his elders.”
LXX:	καὶ τακῆσεται ἡ πλίνθος, καὶ πεσεῖται τὸ τεῖχος, ὅτι βασιλεύσει κύριος ἐν Σιων καὶ ἐν Ἱερουσαλημ καὶ ἐνώπιον τῶν πρεσβυτέρων δοξασθήσεται
NETS:	“Then the brick will be dissolved, and the wall will fall, because the Lord will reign in Sion and in Ierousalem, and before the elders he will be glorified.”
LXX.D.:	“Und der <i>Ziegel</i> wird <i>zerfallen</i> , und <i>die Mauer</i> wird <i>ein</i> stürzen, denn der Herr wird als König herrschen in

¹⁴⁵ cf. Liebmann, “Der Text,” 247, 249; das Neves, *A Teologia da Tradução Grega*, 260.

¹⁴⁶ cf. das Neves, *A Teologia da Tradução Grega*, 260.

¹⁴⁷ cf. Liebmann, “Der Text,” 248; das Neves, *A Teologia da Tradução Grega*, 260.

¹⁴⁸ cf. HUB. While 1QIsa^a does not attest to אסיר, the latter seems to be attested in 4QIsa^c.

¹⁴⁹ cf. das Neves, *A Teologia da Tradução Grega*, 260.

¹⁵⁰ cf. Liebmann, “Der Text,” 250.

Sion und in Jerusalem und vor *den* Ältesten *verherrlicht* werden.”

The phrase *καὶ ταχέσεται ἡ πλίνθος* “and the brick will be dissolved” stands in place of *וחפרה הלבנה* “and the moon will be ashamed.” It has been suggested that the translator read *חפרה* as *פרה* from *פרר* “to break” due to a confusion of the similar letters *ח* and *ה*.¹⁵¹ However, the pair *תָּהוּמוֹת/פרר* does not appear anywhere else in the LXX. Another proposal is that the divergent reading *καὶ ταχέσεται* arose from mistakenly taking *הלבנה* “moon” as *הלבנה* “brick.”¹⁵² A decision as to whether the phrase “and the brick will be dissolved” originated with a translator’s mistake will have to wait until part 2 below.

The expression *καὶ πεσεῖται τὸ τεῖχος* “and the wall will fall” is for *ובושה החמה* “and the sun will loose its shining.” *Τὸ τεῖχος* indicates that the translator read MT *חמה* “sun” as *ח[ו]מה* “wall.”¹⁵³ It is important to notice that in the parallel passage Isa 30:26 the translator rendered *הַלְבִּנָּה* and *חמה* respectively as *σελένη* “moon” and *ἥλιος* “sun.”¹⁵⁴ These renditions show that the translator was well acquainted with the meanings of *הַלְבִּנָּה* and *חמה* as “moon” and “sun.” For some reason, however, he decided to read the same words in Isa 24:23 as “brick” and “wall.” While some argued the divergent readings in the LXX arose from a mistake, that question will have to wait until those readings are taken in their own right in part 2 below. The combination of *πίπτω* and *τείχος* in Isa 24:23b also occurs in Isa 27:3 and 30:13, passages which will be discussed later in part 2 below.

Finally, the past tense *מלך* “he reigned” was rendered with the future *βασιλεύσει* “he will reign.” Similarly, the noun *כבוד* was taken as a future passive verb: *δοξασθήσεται* “he will be glorified.” The pronominal suffix in “his elders” and the nouns *צבאות*, *הר* are not

¹⁵¹ cf. Scholz, *Jesaias*, 29; Liebmann, “Der Text,” 251.

¹⁵² cf. Ottley, *Isaiah*, 2:224.

¹⁵³ cf. Liebmann, “Der Text,” 251; Ottley, *Isaiah*, 2:224; das Neves, *A Teologia da Tradução Grega*, 262; BHS.

¹⁵⁴ cf. Ottley, *Isaiah*, 2:224.

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attested in the LXX,¹⁵⁵ which has only “the elders.” Part 2 below will further address some of the divergences noted here.

¹⁵⁵ cf. Liebmann, “Der Text,” 251.